



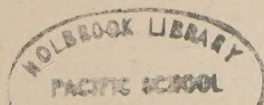
The South India CHURCHMAN

The Magazine of the Church of South India

● MAY 1974

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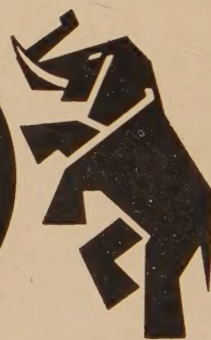
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Applications should reach the **Principal** not later than 15th May.

A limited number of scholarships are available for deserving candidates.

Kindly address all enquiries to the **Registrar.**

At a time when the Churches and Christian institutions receive and handle lakhs of rupees from abroad for many aspects of study and varying services to others, there is a serious financial crisis in a number of dioceses in India. The crisis is real and some are on the verge of bankruptcy. Like the 'in' and 'out' in fashions, 'stewardship' and 'self-support' have been subjects before the churches at-least over the last quarter century. As the promises of the politicians over the self-sufficiency in the food front, self-support in the Churches seems all too near and yet so far away.

The tragedy is that when any diocese is in financial difficulty the very first person to be affected is the lowly paid presbyter. When there is clamouring all around in the nation by the workers for more salary and bonus, the clergy are expected to accept their miserable plight silently. Of course, it is right, proper, and a natural thing as well as the duty of the Bishop to bring before the church members, the condition of the presbyters. We welcome Bishop Gill's address to his diocese on the 'Stewardship in the Church'. Stewardship as he has indicated is primarily giving oneself to God.

However, can the Church stop there? Giving to God in the minds of many is almost synonymous to payment of clergy and for the upkeep of the Church buildings. We have accepted unquestioningly the inherited structures of the 'one presbyter for a parish with a church building for sacred use' system. During March and April, many of the theological colleges had their valedictory functions when hundreds of graduates passed out to go into similar church structures. We rejoice and thank God for the breath (and in some cases cyclone) of fresh air that is blowing in the theological colleges. We are proud of colleges like the Tamilnadu Theological College in Arasaradi and the United Theological College in Bangalore. Education through the Indian language, a seeking to identify with the aspirations and lives of people around of all faiths to understand the situation in our land and in that context to relate the faith and help people to share it with others, are some of the efforts that are laudable. At the national level efforts are made both for the colleges to become more autonomous as well as to unite and co-ordinate the work through the associa-



tion of Indian Theological Colleges. At the same time it is painful to note that there are some in the diocese who do not like to send candidates to these colleges as 'Cassocks are not worn by the students'. They are opposed to any changes and feel that God has been sent out and the devil has come into these institutions. We hear that some even want their dioceses to take effort to start Theological Colleges! To some, time has stood still for the last two or three centuries! We wish that our Bishops and members of the diocesan councils come out strongly in support of these institutions who are pioneering in new methods of communicating, so that the graduates can communicate to others.

We not only have to understand and support our theological colleges, but very especially question our very structures. What is the role of the presbyter? What are our expectations of a presbyter? What are the functions that can be performed by laity and what training is required to be efficient in them? In that context what new role is expected from the theological colleges? Stewardship is a meaningless slogan and a futile effort if we uncritically try to raise money for a system which is questionable. Stewardship should help the church to find a relevant and viable ministry in and for our times. Some of these graduates of the seventies will be the Bishops in 2000 A.D. If our structures continue, will they be able to give the kind of leadership required of them at that time? We hope that the churches, taking the financial crisis as a God-given opportunity, would seriously study and find not only a meaningful, but a viable ministry.

The Tamil Nadu Theological Seminary, Madurai

(Extracts from the Principal's Report for 1973)

Five years is in itself a short period. But it is long enough in the history of a new institution to take stock of its achievements and failures, to evaluate the basic stance and review the direction of its movement.

Some happy moments :

As a student of the Old Testament, I am much attracted to the view that sees theology as recital. Recapitulating meaningful moments in the history of the community and reciting them as acts of God is itself a form of theological activity. Let me therefore, give you a little bit of recital, and so share with you some of the highlights of my experience in 1973, which I interpret as acts of God in our small world of Theological education at Arasaradi.

One morning there was a special service in our chapel, a surprise to the community. A beggar-looking person was brought into the chapel with the leader. This was protested to by a member of the congregation. I was taken by surprise, as much as others. A conversation continued between the leader and the protestors. Finally the person was allowed to sit in the service. It was explained that he was one of those thousands of slum dwellers in Madurai who did not have a roof to live under. In the service, promises of gifts were requested for. The community was so challenged that an amount of Rs. 500 was collected in that service—almost an year's total offering in the chapel—towards buying of tarpaulin roofs. This led to some other colleges also joining in the venture. The moment of my happiness was not the 'drama' in the service, nor the huge collection, but that one of the students who walked through the streets of Madurai had identified a need and that he had, with his friends, learnt how to relate that to worship and obedience. I was moved to happy tears.

I went recently to worship in one of the churches, on one of those mornings where I did not have to preach. One of our students was the preacher. I had noticed a newspaper in the pulpit and was getting curious. The preacher did use the newspaper. An attempt was made to relate the word of God and the world of God—a Barthian suggestion. That particular week the world looked really gloomy. The challenge in the last sentence was, 'If you believe in Christ, what would you choose, faith or frustration?'. I was moved to faith in God, but also faith in our students.

I was taking round the campus a visitor one day who came rather late in the evening, about 10-30 p.m.—we had too many of them coming all round the 24 hours of the day, and we may soon have to appoint an Arasaradi guide for tourists! I put on the light in the chapel and four students in two different corners were on their knees, praying. I was moved to thankfulness to God.

One of the students had some problems. He could see life only in a particular perspective, a perspective in which he thought he was discriminated, and the whole world was against him. He was the only righteous person and others were hypocrites. After some sessions

with a teacher he saw truth beyond his own position and was transformed. He wrote a long letter to me, saying how happy he is now and what a different world now he sees. I was moved with gladness.

I have more exciting things also to share with you. Freedom, participation, frankness, independence, are words that are often heard in TTS, qualities that are to be developed, in students, we often repeat. The faculty was caught by surprise when an invitation by them to the executive of the students' union was rejected by the student representatives on the ground that they were not given their rightful participation in the decision-making bodies of the seminary—in the faculty and in the governing council. They had, of course, participation. They were consulted often, they conceded. But this was grace, this depended on the mood of the principal or faculty. If they were invited to the governing council, it was sheer courtesy. No, they now want it as their right, and I dare say, they were right. It would look as if this happened in a tense emotional state. No, the faculty and students did have a community council which will meet regularly and in which students and staff will decide things together to which representatives of the servants also can be invited to. You can imagine the feeling of uneasy pride, on my part, to know that the students have grown to this extent in the atmosphere we fostered here. Reflecting on this, I was moved to a sense of satisfaction.

One more. A student who was involved in the slum work, confided in me that he was seriously considering whether he should not leave his studies then and do something for people who dwell in the slum, for a period or so. He was not sure if his bishop would agree to that and was by implication requesting me to talk to his bishop. This was really a pleasant surprise for me—I mean, not to have to talk to his bishop!—but that the slum experience gave him the challenge and that his theology enabled him to accept the challenge in this manner. I was moved to hope in theological education.

I am not being sentimental. My colleagues can speak of many such movements which have given us joy, challenge and hope. There was also the pain of our own growth and learning, with the future ministers of God's church. Surely, to be involved in theological education is a very rewarding experience.

There were of course less pleasant moments too. The moments you wished that some students were more disciplined and mature, the moments you wished that the church sent students of better quality, the moments when a greater unity and understanding among students were desirable, the moments I wished that as a faculty we could give the students more efficient and meaningful learning programmes, the moments I wished that the Christians had a better grasp of the Christian faith and a greater appreciation for the work of theological colleges. But these are far outweighed by the happier moments and so it is not fair, I think, to dwell on them at any length. Maybe you can point out to some of our failures.

Community : Students, Staff and Servants :

The total student body in the year is 147. (C.S.I. 118, TELC 22, ALC 5, IELC 2 including 6 women students.) The new enrolment was 20 for B.D., 21 for B.Th. and 3 for special courses. 16 Wives attended the wives' classes. There are also 36 external students.

Our students attended the inter-seminary conference at Nagercoil, and they hosted the Evangelical Students' Conference in Arasaradi. The final year students went on a study tour visiting places like Pondicherry, Thiruvannamalai, Bangalore, Mysore, Cochin, Kottayam, some going upto Bombay.

The Serampore results have been good. All the B.Th. candidates passed in II class. In the B.D. 4 out of 8 passed, one in II class.

Programme and Projects :

Our farm has been developed well. We were able to buy a power tiller by the gift from the Reformed Church in Hamburg. Through the new dairy farm we promote the white revolution which the nation has started. Many students put in manual labour in the campus. The purpose of farm development is fourfold : To give to theological education a perspective relevant to rural India, to involve ourselves in national development by increasing production and employment, to give students an opportunity to do manual labour, and to increase financial self-support. Farm development is not an extra in our programme but is integrally related to our basic stance in theological education.

One of our new ventures is exposure of our students to slum conditions in Madurai. Five students with a senior member live in the slum. The objectives are identification with the people, empathic understanding of problems and power structures in the slum, help in education and sensitization of the people there, help to organize them so that they become aware of their rights and responsibilities, and create a style of life of responsible citizenship, which is distinctively Christian. The students were viewed by the people in the slum first with suspicion, but were soon accepted. Human friendships have blossomed. The students help about 120 children to learn their school lessons daily, and also things like basic hygiene and civics. This exposure has challenged the students sufficiently that many of them have come to the conviction that social justice is part of the liberation which Christ offers. I hope that this involvement-reflection process will produce creative results in future.

The practical work training programme is being made more and more systematic and relevant. The first year students are engaged mostly in Sunday School work, the second years in youth work, the third years in conduct of worship and the fourth years in preaching. There are adequate opportunities for preaching in the city congregations and village congregations. As usual, the students had training in Urban and Industrial mission, agricultural training, dialogue with men of other faiths, and evangelistic campaigns, use of audio-visual aids, Sunday School and youth work, accounting and book-keeping and first aid.

Worship :

Worship is at the centre of the activities in the seminary. Morning worship, noon intercession and evening worship offer a variety of worship services. Students are given training in the conduct of worship according to their own tradition and also to construct new forms of worship. The Lord's supper is celebrated twice a month. Both CSI and Lutheran liturgy is used.

Special services and sermons were also arranged. The two quiet days were occasion of spiritual renewal and nourishment. The Christian Arts and Communication Service team did an experimental worship and offered a programme of Christian drama, music and dance. The meetings of Canon Bryan Green and Mr. Noble Rajamani, were very challenging and useful.

Mission and Evangelism :

The Mission Institute is growing steadily. Mr. Paul Sudhakar has consented to come for a month each semester and offer a course in evangelism to intellectuals. The dialogue meetings, the seminar on mission, the study tour to Aurobindo Ashram, the evangelistic campaign around Madurai are some of the programmes of the institute. Two weeks ago the students returned after a weekend campaign with joy and exuberance that they had preached the gospel in a village near Aruppukottai where no one had heard the gospel for 30 long years. We hope that the mission institute will discover new avenues of mission and contribute its share in preparing persons to fulfil the mission of God in India, and also give a missionary orientation to the whole programme in the seminary. Hindi and Sanskrit are taught under the auspices of the institute.

New direction in Theological Education :

The refresher course for pastors was held this year also and the participants found it very useful. Shorter retreats for pastors and church workers were also conducted.

The congregational teaching mission and the many teaching and preaching engagements that members of staff and students accept continues to be one way of reaching the congregations and helping them to be rooted in the Biblical faith in Christ. The new mobile theological institute for laymen and women in the next few years, we hope, will also contribute to this strengthening of the faith of the people of God.

A new insight that I learned from Dr. George Webber of New York is that when the education of ministers, future ministers and the total people of God interact, that theological education becomes most productive. If this is true, maybe for the sake of a more creative theological education we must strengthen the continuing education and lay training programmes. We are also planning an annual meeting of some of the old students, when staff and students will spend with them a week or so trying to feed in their experience into the seminary curriculum.

Relationships :

A very exciting possibility is opening up in relationship to Madurai University. In response to our application for affiliation for M.A., the Board of Studies for Post Graduate studies in Philosophy has approved a 8-subject course (4 general subjects and 4 Christian theology with alternatives in Hinduism). They are: South Indian culture, Indian Philosophy, Western Philosophy, Saiva Siddhanta and O.T. Texts and theology, N. T. Text and theology, Indian Church history or ecumenical movement, and ethics. Relationship with Madurai University will encourage inter-disciplinary enrichment and presence of other students than ministerial candidates in the seminary will provide a desirable new perspective. We hope that the affiliation will be granted soon. We have already affiliation in certificate and diploma course in German, the first batch of students taking the exam this year.

The Senate of Serampore University has resolved to give autonomy to those colleges which ask for it and are

qualified for the same. This will help the colleges to evolve a more relevant curriculum suited to the regional needs and to have a system of evaluation which is fair to the students in accordance with the objectives of the curriculum. The Senate is also considering a new structure with greater emphasis in research and study. This council may also give suggestions about applying for autonomy.

The faculty spent a lot of time in evolving a new curriculum. The work was done in a systematic manner, by defining the general objectives and specific objectives for each field. The overall curriculum was drawn then, and each course was analysed into teaching units, learning experience and evaluation procedure. We have already started experimenting on this. Once this is completed, we hope, there will be welcome changes in the methodology and content of our teaching and learning here.

Conclusion

The new direction we give in theological education and hopefully through it to the church's ministry, is because of the new obedience that Christ requires of us today. The faculty believes that this is in line with the policy of the council. After all the faculty does this work, appointed by the church, and on behalf of it. Unwillingness to understand our commitment and stance was evident in some quarters which caused us some sorrow. But we will continue the dialogue with the church, for it is for the church that we work here and it is the church's ministry that should be renewed in the light of Christ's, we stand open to correction, but as I say often, the issue is not between the seminary and the church but two theological positions within the church regarding involvement in the world and meaning of salvation. Whether we want to be open towards the world in the name of Christ's or not, is the question. We believe that the gospel commands us and Christ, beckons us to come into the world to redeem and liberate it in His name and with His power. Ross Kinsler in a paper summarised the three aspects of theological education as

follows: The structure of theological education should contribute to contextualisation. The methodology of theological education should achieve conscientization and the content of theological education should be liberation. He closed his paper with the following paragraph, significant to us also:

'We all recognise that the heart of the gospel is redemption and redemption is synonymous with liberation. Western Christianity has narrowed and distorted this concept so that it means primarily liberation of the individual from personal sin and condemnation. But the historical basis of this concept is the liberation of the Hebrews from slavery in Egypt, an event which was at one and the same time religious, cultural, political. We live in a time when this message of liberation is anxiously awaited by people everywhere. This message will not be effective if it is proclaimed by political demagogues or by intellectual theorists or by religious elites. It must be proclaimed by God's people through their liberating action in the world'. I believe this is a legitimate goal in theological education.

In the *Guardian* of September 13, Dr. M. M. Thomas, the Chairman of the Central Committee of the World Council of Churches, surprised us with the following sentence, as he commented on the opening of the Carey Advanced Centre in Serampore 'Indeed the one theological Seminary (in India) which is developing a theology in conscious relation to the cultural forces in its immediate setting is the Tamil Nadu Theological Seminary. It is these pilot experiments that need further nourishment..... One hopes other theological colleges and seminaries will follow the lead given by Arasaradi and Serampore to bring their students an awareness of the inter-disciplinary dimensions of exploration of living theology in India'. The satisfaction is double: the conviction that we are involved in relating and proclaiming the gospel to Tamil Nadu and the knowledge that the church recognises and appreciates it.

Arasaradi.

SAMUEL AMIRTHAM,
Principal.

Women's Fellowship of the Church of South India

The Fourth General Conference of the Women's Fellowship of the Church of South India will be held from the 12th to the 14th of May, 1974, at the United Theological College, Bangalore. The theme of the Conference is 'We are the Church in the World.' The Rt. Rev. Solomon Doraisawmy, Bishop in Trichy-Tanjore Diocese, will be the main speaker. The Rev. Theodore Williams of the Methodist Church of the South Asia will lead the Bible Study. Mrs. Daisy Gopal Ratnam will speak at the Silver Jubilee Service on Sunday the 12th

May at 5-30 p.m. The Karnataka Central Diocese will host a public reception for the delegates on Monday the 13th May at 5 p.m. The reception will be chaired by the Rt. Rev. K. E. Gill, Bishop of the Diocese. The Moderator the Most Rev. Anandarao Samuel will be the main speaker. An exhibition on the subject 'The Rise and Growth and Future of the Women's Fellowship' is being arranged for the Conference. Over 300 delegates are expected to participate.

‘Made Himself nothing, assuming the nature of a Slave’ (PHILIPPIANS) 2:1

Valedictory address given by Mr. Alexander D. John at Arasaradi Theological Seminary, Madurai, on Palm Sunday, 1974, at 6 p.m.

A bank crashes. A chit fund fails. Even a government cheque is dishonoured. Some of us have witnessed all these. Yet, most people get back their money in small instalments over a long period of time. In times like these, is it strange that one Diocese goes bankrupt while another faces a serious financial crisis? But the financial bankruptcy of a Diocese may not be newsworthy compared to the attestation of Paul that he who had everything ‘made himself nothing’ (‘gave it all up’).

No, I do not wish to put any fright into you with regard to your future. Particularly not so today, this happy day when you receive the symbols of the successful completion of your struggle in this institution. Also I do not indicate that on leaving you must become ‘nothing’ financially as you go to the parishes, especially at a time when the Dioceses and Parishes have been asked to give ‘the highest priority’ to ‘mobilise the masses for action’ so that they could have a better living. Further, personally I dare not ask you to become a paisaless pauper, as I myself have a fairly comfortable living! I would like to share with you a few tentative thoughts on the problems and implications of priests becoming ‘nothing’ in a Diocese heading towards financial bankruptcy.

Some commentators believe that the verse is a part of the liturgy which the early church used to teach the faithful. Others say that it is the core of the faith of the Christians. May be, like through the Katha Kalachepam the fundamentals of the Christian faith are attempted to be communicated, the verse is part of a poem. However, the assertion is made that the very King of Kings and Lord of Lords ruling over all, became a slave of all. We know the life of a slave, or a servant even today in many parts of our country. He eats the left over food, wears the tattered, torn and the outworn clothes of the members of the family and hardly has any freedom. More than this, the passage continuing affirms that ‘he humbled himself, and in obedience accepted even death’ (Phil. 2:8). That is the farthest one can go for the sake of the other. From one extreme he went to the other beyond either of which there is nothing in this world.

To the disciples Jesus is reported to have said, ‘You know that in the world the recognized rulers lord it over their subjects, and their great men make them feel the weight of authority. That is not the way with you; among you whoever wants to be great must be your servant, and whoever wants to be first must be the willing slave of all. For even the Son of Man did not come to be served but to serve, and to surrender his life as a ransom for many’ (Mark 10: 42-45 also Matthew 20: 25-28). To be a servant and a willing slave to become great, is just the opposite of the taken for granted, generally accepted model, namely to lord it over and to exercise the weight of authority. It means to be a strange and radically different person. That is why perhaps the

priest is compared to ‘a fool’ and ‘clown’, a role which is performed mainly for the happiness and satisfaction of all except himself. That is the pointer and a model to the clergy. It is so relevant a message in our time and to our situation.

The rediscovery and the emphasis, particularly over the last two decades has been that such a role is not only expected of the priest but of all the Christians, the laity. Literally hundreds of books and thousands of articles have been written emphasising it. From Hendrik Kraemer’s *The Theology of the Laity* Yves Conger’s *Laypeople in the Church* Hans Reudi Weber, Colin Morris, Gibson Winter to *The Christian Teacher* edited by D. A. Thangasamy and T. K. Thomas and *Towards Involvement* by D. A. Thangasamy). Yet, the priest in the parish is the king-pin. He is still in many situations expected to be the jack of all trades or unfortunately in some places attempts to be so—He is the leader in the context of the led. Without him no ‘religious’ thing happens. Only he must pray at all functions even at wedding feasts, when the laity wait or stand like deaf mutes. Even if he wants to become ‘nothing’ he is not left alone. The tags ‘The Rev.’, ‘The Rt. Rev.’, ‘The Most Rev.’, and ‘His Grace’ are stuck to his name which sound so vulgar, to say the least. He is not supposed to smoke, see a film or have an occasional drink whereas it is tolerated if lay Christians indulge in them. Though the priest is a human his life style is taken to be out of the ordinary. He is made a symbol of all that is pure and virginal. It is curious that though in the Protestant and Reformed tradition, most of the priests marry and live with all their frailties among other people, yet the expectation of the congregation is different. I always think that the parallel is the expectation, acceptance as well as the admiration of the people for the impossible antics of the hero like the beating off of about twenty men single-handed, which is shown in many of the Tamil films! The emotional involvement of thousands of Christians in Kerala at present with regard to their allegiance to the Catholicos who sit on the chair occupied by St. Thomas or to the Catholicos who sit on the Chair occupied by St. Peter—This at a time when there are hundreds of burning issues affecting the life of the nation—is an apt example of the myth of the priesthood we have perpetuated. Or is it all a facade? Do the people want the priest to be the sacrificial lamb? Or is just that human beings want one man to be near to the ideal or endeavour to be the model that it eases their conscience and they feel safe to go their own way. Or may be part of the concept of the priest being God’s representative has landed him in this role.

You, who are going to receive degrees and diplomas are as ordinary or extraordinary human beings as all others who are gathered here. And yet at the point of ordination, you seem to become supra-terrestrial beings. You are specially crowned in glory for life at that moment. In other words you become THE REPRESENTATIVE

of the people before God and *vice versa* for all your life. Though the prayers and the sincerity of people who pray are almost the same at the time of ordination as at baptism and confirmation, yet, in faith it is affirmed that through the Holy Spirit a new event happens and a new authority is given. From then on, he, the hierarchical priest alone is 'able to celebrate the sacramental "beginning anew" of Christ's worship.... He has an *officium*, an apostolic charge and mission that is much more definite, formal and pressing, much more closely connected with the work of Christ and the twelve. But he also has things that his very quality as hierarchical priest brings to the order of apostolic competence...the priest has higher value of ecclesial capability.... And finally, in this celebration of the sacraments, and most particularly the eucharist, the priest is able to consummate the whole man's sacrifice.... he is the appointed sacramental minister' (Pages 172 and 173 of *Lay People in the Church* by Yves Conger). Most of the Churches (denominations) in practice seem to have accepted such a role of the priest or at least a very special role for him.

When the discussion in the recent synod of the retiring age of the Bishops was mentioned an enlightened Christian layman said, 'You are all conservatives. You should have discussed whether the Church needs Bishops?' Taking the cue from him, I would like to raise a few questions; whether the inflated role of the priest in the Church is valid or necessary today in our land? Whether the 'parish' system which was introduced centuries ago in another land to meet a different situation is relevant to us now? Is the aim to have at least one priest, and one Church building in every parish right? Certainly these are theological questions. They are also asked in the situation (a) where because of the exaggerated role of the priest all the writings, teachings and expectations of new role of the laity have hardly borne any fruits and (b) where not only such a system has led to financial bankruptcy, but the Dioceses may never be able to have the required finance if they rigidly try to meet all their expectations.

It is to be mentioned that (i) sincere and significant attempts have been made by some Dioceses by which pastorates were classified as A, B and C and the finances were centralised and the richer parishes were assessed more which went to pay the clergy in the villages. However all the Dioceses do not have large rich city parishes and in some areas most of the Christians live in small villages. (ii) There are valuable properties belonging to the churches. If these could be sold and an endowment created, all the required clergy could be adequately paid. But amongst the poverty of the mass in India, is the clergy system to be given the priority among the hundreds of priority needs. (iii) If the existing concept is accepted the Church would require thousands of more priests to serve in the scattered villages of India. It is unfortunate that a most revealing study undertaken and printed by Dr. Carmen and the Rev. Luke of the Christians in Andhra villages have not been either read or effective steps taken to tackle the problems. (They pointed out how because of the lack of priests thousands have not received 'Communion' for many months, how so many lived together as man and wife and had children without officially getting married and children and adults went without bible studies for many years). The cities are growing so rapidly that people have to travel few miles spending money and time to go to churches. It would need many churches to accommodate and care for their needs. Sociologically, we may find out that given the rise of per capita income in the next four or five decades or more in India the present structures and systems of the church would never be viable.

I hope I will not be accused of thinking about such a mundane subject like finance and not talking of 'heavenly' things during the Holy Week. I am trying to find out how you and I and the church can become 'nothing' and 'a servant' in our land. Our forefathers in some places adopted a pattern of a single teacher catechist in villages. There was a building rather a large hall with mud walls and thatched roof which was used for worship on Sundays and the leader of the worship service taught children in the same place during the week days. It is said that in spite of a plea for multipurpose church buildings, many parishes today go for buildings which they make it 'sacred' to be used almost only for worship. There was a plan to buy dozens of plots in the expanding city of Madras to put up buildings which would serve as recreation and social centres with social workers who will also lead worship services on Sundays. Unfortunately because of prohibitive cost and lack of personnel, the plan was given up.

What models can we create? What signposts do we erect in our situation? There is neither time nor have I the competence to draw a blue-print. It is a continuing process in which I hope you will be involved in your ministry for the love and loyalty for your church. We may indicate a few points for elaboration and further thinking. What are the minimum responsibilities of the Christians? (a) The Christians come together to worship God—to remember with gratitude all the continued blessings and give thanks to God for all his gifts. To ask for the forgiveness of God and one another for the failures and sins. To continue to pray for the world and to uphold the neighbours in prayer before God. (i) Such a gathering can take place in small groups in neighbourhoods in different homes. (ii) They could meet once a week or a fortnight or on alternate evenings or on holidays. (iii) Once in a way or regularly they could participate in a simple meal symbolising the broken body of Jesus being shared together and in such sharing become bound together into one with Jesus as Lord and with the Community at large. (iv) On rare occasions may be four or five times a year they can join with the Christians of the town for a large worship service. In scattered villages all the Christians could gather together as one group for the purpose of worship. (v) Besides these where there are Church buildings, Christians can go individually or in groups for prayers. (b) Christians have to grow in their faith. The children are to be nurtured in Christian faith. The principle is that faith can never be taught but can only be caught. This is to take place primarily at home. Sometimes in church buildings for a large group at times of special visitations. Special classes can be held in the buildings of Christian Institutions. (c) Christians have to witness to their Lord Jesus. Through individual life style and service of all sorts to neighbours and joining with others joyfully in difficult and large action-oriented programmes, they serve others. They could also if gifted and impelled, speak of their faith to the others. (d) Besides the above, children or adults have to be baptised or confirmed, married and buried. A specially licensed person has to conduct the marriage for the sake of the governmental requirements. All the other things can be undertaken by any authorised Christian.

The above may sound naive and simple but they are mentioned largely to discuss who and how these activities could be carried out. Most of these functions can be performed by a lay Christian. A barber, a cobbler, a tailor, a businessman, a factory worker, he can do them. That is the reversal of the order and symbol of becoming 'nothing' and 'a servant' in the context of the hierarchies of our society.

There are a number of issues which need to be studied in depth which would help in our efforts to become 'nothing' and to be a servant.

(i) The Muslims and Hindus have a different pattern of semi-congregational worship. Though the Moslem women generally do not participate in congregational worship, yet the piety and fervour of the women of Hindu and Moslem religions are as intense and genuine as that of a Christian. The knowledge of the scriptures is proportionately (in references to the opportunities) the same or similar for men and women of all religions though Christians make special and systematic efforts. How is faith 'caught' by others and 'beliefs' imparted? What is the role of a moulvi or a pujari? What lessons can a Christian learn from them?

(ii) Why have not many volunteered to become honorary presbyters? What are the causes for the failure of the system?

(iii) What lessons are to be learnt from the history of the Chinese Church of the last two to three decades!

(iv) As hospitals are asked to move from institutional-centred curative medicine to community centred preventive medicine, and as from the institutional-centred formal education to the community awakening, and action-oriented based Paula Frier method—what changes are needed in our theological education to move to the people at large? How can a community-oriented theological education take place?

(v) How to deflate the aura given to ordination? Is it really a stumbling block? What can take its place? Must we have distinction among the people of God?

The servant theme and its consequences will be preached about and meditated upon in thousands of places during this week. Our hope is that we will continue to struggle to find a way to become 'Nothing' continuously. There are too many lords and masters and alas, all too few servants. We leave to go and become His servants. We go to serve and not to be served. We go as always in His power. We go not knowing what will become of us except that we are the servants of the Chief servant of all.

Asian Christian Peace Conference

A Preparatory Committee of the Asian Christian Peace Conference met at the Asia Center of Japan, Tokyo, from April 2nd-4th, at the invitation of the Christian Peace Conference, and as guests of the Japan Christian Peace Association.

Under the chairmanship of Dr. J. R. Chandran (India) the rationale and objectives of an Asian Christian Peace Conference were discussed. It was observed that this Conference will be the first of its kind when Asian Christians shall come together as both Asians and Christians to consider their common responsibility and possibilities of mutual collaboration for effective participation in the struggle for world peace with justice.

Dr. J. R. Chandran, Rev. T. S. Hirayama, Rev. Y. Okawa (Japan) and Dr. K. Toth made brief presentations on the rationale and aims of an Asian Christian Peace Conference as well as on practical aspects of organizing such a meeting.

Dr. J. R. Chandran, Rev. T. S. Hirayama and Rev. Christi Rosa were elected as Chairman, Vice-Chairman and Secretary respectively of the Preparatory Committee for the Asian Christian Peace Conference.

It was decided to hold this Conference in India at Kottayam, from January 8th-13th, 1975. The main theme will be *Struggling together for Peace with Justice—The role and responsibility of Asian Christians*. About 100 delegates from all countries of Asia will be invited to this Conference.

Several important factors received the serious attention of the Preparatory Committee.

The vital need for a more meaningful Asian Theology of Peace was stressed. This has to grow out of a more dynamic involvement of Christians in Asian lands in the challenges and problems confronted by the peoples they represent.

It was also noted that at the back of the ruthless exploitative forces in Asia was the activity of the big imperial powers which had entered into collaboration

with the national bourgeoisie. Certain fundamental factors such as the heavy burden of debt which the Asian peoples incur through the pattern of aid resulting in a disproportionate outflow of profits and the insecurity of Asian peoples on account of the military bases and build-up, are part of a plan of exploitation which keeps the Asian peoples indefinitely enslaved.

The grievous situation of the peoples of Indochina received special attention at the meeting and the atrocious crimes committed against the heroic people of Indochina even after the signing of 'The Agreement on Ending the War and Restoring Peace in Vietnam', Jan. 27, 1973, were strongly condemned.

The Meeting also expressed its very strong condemnation of military bases which are strategically located to carry out a programme of economic exploitation of the Asian peoples.

The Meeting expressed the firm hope that the First Conference of Christians who will be assembling at the Asian Christian Peace Conference early next year would set in motion a fervent urge in the Christians and Churches in Asia to courageously expose, mercilessly rebuke and firmly resist injustice and war and work for a just and enduring peace. The fervent hope was expressed that decisions arrived at this Conference will receive expeditious action and implementation. This Conference should analyze in the light of the Biblical understanding of the New Man in Christ the political and military aspects of the present situation in the various countries of Asia as well as the socio-economic and the socio-cultural factors which prevent Asian peoples from achieving prosperity and responsible nationhood. Special consideration will be given to particular regional problems in Asia such as the final elimination of aggression from Indochina. The Asian Christian Peace Conference should make a strong impact on churches in Asia and encourage them in their commitment in the world-wide struggle for social justice for all and solidarity with the oppressed.

Stewardship and the Church

(Extract from the Bishop's Address to the Karnataka Central Diocesan Council)

Basis of Stewardship

The Lambeth Conference of 1958 made this statement:

'There can be no step forward without a full acceptance of Christian Stewardship. By stewardship we mean the regarding of ourselves, our time, our talents and our money on a trust from God to be utilised in His Service. This teaching is an urgent need in every congregation; a parish without a sense of Stewardship has within it the seeds of decay.'

Christian Stewardship is not a new discovery of the last decade. It is rather a rediscovery of a concern which may have been neglected by the Church. We can be thankful that the figures for income in our Pastorates show a steady increase. Yet, which one of us would dare to claim that Stewardship is widely practised as far as the giving of money is concerned, let alone in its other aspects. Money is by no means the only concern or even the main concern of Stewardship.

In the Gospels a steward is a hired servant who is entrusted with the management of an estate or a household (Luke 12 : 42). Paul gives it a wider connotation, as when he speaks of himself as a Steward of the mysteries of God (I Cor. 4). What does Stewardship mean to us? Its meaning can only be fully grasped when it is seen within the context of the great doctrines of faith.

A Report to the Methodist Conference in England reads:

'The doctrine of God, the Creator, states that this is His world and that we are tenants or trustees, accountable as children of the Father for the rightful use of His property. The same God not only made but also gave, and in His Son we have our Redeemer, who loved us and gave Himself for us. Therefore we are not our own for we are bought with a price. Thus, from the belief in God as Creator and the acceptance of Christ as Redeemer, the Christian knows that every part of his life must be dedicated to the Divine will, and not least his time, talents and money.'

The motive of our Stewardship is clear. *We do not give of our resources simply because the Church is in need, but in glad response to God's amazing gifts to us.* There is a direct connection between our evangelism and Stewardship. Both have their starting point in an encounter with the living Christ. If the task of theology is to think out the meaning of that encounter, that of Stewardship is to live it out. Stewardship is the Christian responsibility over the whole area of life. I want to give full emphasis to this since it is of utmost importance. If we misunderstand this we reduce Stewardship to a purely money raising concern and miss the whole point.

Stewardship and our Lives

If we have understanding at all of Christianity we will admit that Stewardship is very much an integral part of it. Yet, how seriously do we apply Stewardship in our lives? I have said that money is not by any means the only concern of Stewardship. At the same time we must not minimise its importance.

Look at the teaching of Jesus. We see very many references to money. Again and again He illustrates what He has to say by stories featuring money or wealth. We often wrongly quote that money is the root of all evil—instead of the love of money. Great possessions are a source of great danger to discipleship.

Money is one of the most difficult aspects of our life to manage aright. Yet the experience of the Church through the Centuries has shown that if Christians are led first to commit themselves in terms of money they will come to terms with their own conscience and other commitments will follow. Our individual use of money is fundamental to our Christian life. Probably more than in any other way it expresses our all-round attitude to life. This is a most difficult matter for all of us to deal with. Let us not imagine that our Lord treated it lightly. The family village carpentry business had to provide for their needs. He would have had to deal with the financial affairs of that little business—purchase of timber, sale of furniture etc. In that earthly home there would be the same anxieties we all face—payment of the rent, cost of food and clothing, contribution to the synagogue etc. These are practical matters from which none of us is immune; only our particular circumstances may differ. What then does it mean in our lives?

In the light of what I have said it means that in our handling of money we should remember that we are dealing with property which God has entrusted to us, and therefore we are responsible to Him for what we do with it. We have to take this matter most seriously. Money is so important in our daily lives, that if Christ does not rule in this realm He can hardly be expected to rule at all. Our handling of money is as much of a religious duty as a secular responsibility.

There is a famous sermon of John Wesley, which like all Methodist sermons has three points:

Earn all you can
Save all you can
Give all you can.

John Wesley's sermons took a long time to preach and I will not attempt to expound it. The points are very clear and need little exposition. Our Stewardship has to do with how we obtain our money as well as to how we use it. We are to earn all we can—through good, honest work. This is a vitally important matter for the Church in India. I think I need not labour the point. If the money we have is not gained from honest labour, then the utmost responsibility in using it will not sanctify it. Conscience money can never absolve us from dishonest receipt of money. Assuming our money has been rightfully gained, how must we deal with it? Wesley says 'Save all you can'. He was not exhorting his followers to be misers. Money rightfully gained is not to be spent or given away haphazardly. To give all your money to the Church and let your children starve would be sheer irresponsibility and in no way to be admired. Stewardship means to earn honestly; save prudently and give responsibly.

Stewardship in Giving

Christianity has been said to be a 'religion of giving'. What is the best known text of the Bible? It has to

do with giving. 'God so loved the World that He gave' (John 3:16). Paul said 'it is more blessed to give than to receive' (Acts 20:35). Giving is at the heart of our faith. There have been the faithful through the centuries who have not forgotten this. What a wonderful story could be written of the way in which devoted followers of Christ have given not only of their time, their talents and their treasure, but of life itself.

As Christians we must know how and why to give. As Christian Stewards our giving must not be dependent on what is left over after we have spent to satisfy all our desires. Paul says, we are to give 'in proportion to our gains'. Does this give us the clue? Proportionate giving. What is a right proportion? We are all aware of the biblical tithe of the Old Testament. Some traditions still follow this. Situations have changed and it may not be still a valid proportion for all. For instance the tithe was a straight ten per cent of what a person received. With due apologies to our Treasurer I do not think the Income-Tax Department had been thought up then! May be a modern tithe may be more realistically five per cent, of one's income after income-tax, insurance and all the other prime commitments that modern life has enforced on us. The percentage may differ from person to person according to circumstances. It may change in individual cases as circumstances of life change. We have the system in this Country where we have to help our relations who may not be our direct responsibility through their education. We have to help members of our family, direct or indirect, through times of illness and so on. According to circumstances the 'right' proportion may be two per cent for some and ten per cent for others. Our Finance Committee suggested two per cent—probably they wanted to put everybody at the minimum. Indeed if we all did that we would surely not have the financial problems we face today. I think there is no overall magic figure.

Let us not make the mistake of narrowing our concept of Stewardship to the support of the Church and Ministry. As Christians our concerns is much wider than that. There are many other concerns in our World which must rightly be the object of our Christian Stewardship as well as the organised Church.

How Can We Practice Stewardship ?

This can only be done when all the members have accepted the challenges. This has been accepted at Diocesan Executive Committee level. That will not take us very far. We are now discussing the issue at Diocesan Council level. Here we have representatives from all the Pastorates. If we accept the challenge here we will have gone a very long way. Only when Christian Stewardship is fully accepted at every congregation level will we really achieve anything.

It is the Pastorate level where this matter is really important. It is essential at the outset that Pastorate Committee members should recognise that Christian

Stewardship is not basically keeping the Pastorate and Diocese viable. If we embark on a Stewardship Campaign and it becomes a begging Campaign it will fail from the start. We will do more harm than good. The basic question for each individual Christian is—'How much ought I, as a Christian acknowledging the principles of Stewardship, to give to God?' Unless Pastorate Committees are fully committed to the principles of Stewardship, they should not enter on such a Campaign.

If the Pastorate Committee is committed to Stewardship, the next question is how can the challenge be presented to the congregation? It must be a personal presentation to every individual. No amount of letters, circulars and pamphlets will serve any purpose. The Pastorate Committee members who are committed must be the personal ambassadors to every individual member of the congregation. The congregation can be divided into families and allotted to certain members who must personally visit them and present the challenge. In this matter we will have to overcome groups and parties. If the member assigned to visit the families is himself personally committed to Christian Stewardship, this should be possible.

When the individual members of the Pastorate Committee have accepted the challenge and personally passed the challenge on to all the families, the time would be ripe for the corporate action of the congregation. The procedure followed at this stage in Western Countries has been to have a fellowship meal of the whole congregation. This has not been a very natural event in the West, but has proved to be a very crucial point in a Stewardship Campaign. It would be quite natural for us. We are more accustomed to fellowship meals of the whole congregation. In this we are probably much closer to the early Church. At a fellowship meal we more easily forget the things that divide us. We are in a more amenable mood of mind to be open to hear and respond to a challenge. After the meal the Congregation can be presented with the challenge of the implications of Stewardship in terms of time, talents and money. This again has to be followed up by each individual making his pledge according to his conscience. Again it needs to be emphasised that the pledge is to be made not on the basis of the Church's need, but in response to all that God has given us.

Who can estimate the impact all this could have on our Diocese. Let us recall the words of the Prophet Malachi:

'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'

K. E. GILL
Bishop

Narpothagam

The Oldest Magazine of India

D. PACKIAMUTHU

On February 22 this year, the Literature Sub-committee of the Tirunelveli Diocesan Council celebrated the one hundred and twenty-fifth anniversary of their monthly Tamil magazine *Narpothagam*. This is definitely a landmark both in the history of this magazine and in the history of Indian journalism. Very few of us are aware of this historic fact which gives credit to the Christian missionary service in India. *Narpothagam* was founded at Palayamkottai, the headquarters of the Tirunelveli Diocese, in February 1849 and its first Editor was the Rev. Edward Newman, a missionary from Great Britain. In the beginning the magazine was bilingual bringing out articles both in Tamil and English. Since then it has the honour of being continuously published without a single shut-down or lock-out till now. Thus it has the unique honour of being the oldest surviving magazine in the whole of India or even in Asia, if there was no magazine published in Chinese language when *Narpothagam* was founded. In English it was known as *Friendly Instructor*.

Tamil is one of the oldest living languages of the world and it has an enviable record even in the printing history of India. Long before Bartholomew Ziegenbalg printed his Tamil version of the New Testament in Tharangambadi (1714) at the printing press gifted by the S.P.C.K., London, and long before William Carey introduced printing in Bengal, Quilon in Travancore and Pinnayikayal in Tirunelveli District already had printing plants. The first ever printed Tamil book *Thambiran Vanakkam* was published in Quilon in 1578. Within a few years the Jesuit College at Pinnayikayal printed and published an 800-page volume of *Adiyar Varalaru* (Life of Saints). They had used metal types for printing this book. After a long break, the Rev. C. E. Rhenius revived the book publishing programme in 1820 by founding the Tirunelveli Tract Society. Earlier in October 1818 The Madras Religious Tract and Book Society was founded in Madras, and Rhenius was its first Secretary. Rhenius was a German Lutheran and he was 'removed' to Tirunelveli in 1820 because of difference with his Anglican colleagues. The Tirunelveli Tract Society functioned from Nagercoil in collaboration with the Nagercoil Tract Society which had a printing press of its own. Rhenius wrote and published several tracts, and one of them brought him the displeasure of his Anglican colleagues. Rhenius who was also an authority in Tamil grammar and language, literally set Tirunelveli for literary revolution continued by Caldwell of Idayangudi and Pope of Saverpuram. The Italian Jesuit Father Beschi, the author of the first Tamil Christian epic *Thembavani* had laboured in Vadakkankulam (Tirunelveli District) during the first half of the eighteenth century. In 1847 a friendly separation took place between the Nagercoil Tract Society and Tirunelveli Tract Society, and the latter started functioning from Palayamkottai with its own printing Press—the C.M.S. Printing Press. This naturally led to the founding of *Narpothagam* at Palayamkottai in 1849. Traditionally it is said that the *Pothigai Hills* in Tirunelveli is the birth place of Tamil language and literature and now Palayamkottai is historically the birth place of Indian journalism through its Tamil magazine *Narpothagam*.

In his classified catalogue of all Tamil printed books uptodate published in 1865, Dr. John Murdoch, the founder Secretary of the Christian Literature Society of India, has listed 12 Tamil magazines in circulation at that time. They were as follows :

1. *Missionary Gleaner*.—Published from Nagercoil since 1840. (This happens to be the second magazine founded in India. It has ceased publication now.)

2. *Narpothagam* or *Friendly Instructor*.—February 1849. (It is in continuous publication for the last 125 years, and hence the oldest of all surviving magazines in India.)

3. *Mission School Magazine*.—Published by the South India Christian Educational Book Society in 1858. (It has ceased publication long ago.)

4. *Children's Friend* (Paaliyar Nesan).—published from Jaffna in 1859. (It has ceased publication now.)

5. *Desopakari*.—Published at Nagercoil by the Christian Vernacular Educational Society from 1861.

6. *Light of Truth* (Unmai Vilakku)—Pastor R. M. Bauboo of the Free Church brought this out in 1861.

7. *South Travancore Christian Messenger* appeared in 1863.

8. *Arunothayam* (Sun Rise) was founded by the Lutheran Mission in 1863. (It is in continuous publication.)

9. *Thathuva Bothini* (Philosophy Teacher) was founded in 1865 by the Madras Vedic Samaj.

10. *Amirthavasani*.—Pastor Bauboo published this illustrated magazine for Hindu Women in 1865.

11. *Karpaka Virusham*.—Munshi S. Samuel Pillai published this in Madras in 1865.

12. *Viveka Vilakkam* appeared in 1865. It contained articles on Hindu religion.

It is interesting to note that out of the 12 magazines in circulation in 1865, ten were run by Christians and two only by non-Christians. It should be remembered now that Lord Metcalfe had lifted in 1835 the ban on Indians to own Printing presses and publish books.

But the first ever magazine in India was published in 1831 by the Madras Religious Tract and Book Society under the title *Tamil Magazine*. Later in 1846 it became a bi-monthly under the name *Sathiya Thoothan* (Messenger of Truth) and died within 6 months. Dr. Murdoch says in his classified catalogue that the oldest Indian magazines in circulation now are the *Missionary Gleaner* from Nagercoil founded in 1840 and *The Friendly Instructor* from Palayamkottai. He says that *Narpothagam* appeared in the size of crown 8 vo with 20 pages at an annual subscription rate of four annas. In his Tirunelveli Tract Society catalogue published in 1868, Dr. Murdoch again mentions of *Narpothagam* being published from February 1849 and adds that another magazine for children with the title *Sirupillaigalin Nesathozhan* (Children's Dear Friend) in the size of 24 mo with 24 pages was in circulation from 1849 to 1859 as a quarterly. Stephen Hobbs was its editor. Probably it

is the forerunner of the present *Paaliyar Nesān* (Children's Friend) published by the Tirunelveli Children's Mission.

You may be curious to know the contents of this magazine *Narpothagam* published in those days. The very title *Narpothagam* means good teaching or moral teaching. You may even wonder whether it was a Christian religious propaganda magazine as it was run by Christian missionaries. It is surprising to note that *Narpothagam* dealt with all subjects on earth including mathematics, science, religion, news items and so on. The table of contents on the cover page of November 1871 *Narpothagam* has the following items:—

	page
Mathematics	.. 202
Geography	.. 203
Hindu Religion Sample Test	.. 207
Zoology	.. 213
Five gates of Knowledge	.. 214
Words of Prayer	.. 215
News Uptodate	.. 216

These are the equivalents of the Tamil headings given in the table of content. The cover page had been interestingly designed with the contents in the middle surrounded on all four sides by familiar Tamil proverbs of those days. There are eight Proverbs, two on each side, all commencing with the Tamil vowel 'உ' (U). Probably they used the cover page space for printing the Tamil proverbs in alphabetical order every month. It was a good design indeed.

Narpothagam's Tamil prose style is crisp and charming. Certainly *Narpothagam* has been a pioneer in introducing and popularising Tamil Prose. In those days it carried

a page for local and world news under the heading '*Samachara Thirattu*'. On page 239 of the issue published in 1871 we find a brief and beautiful account of the rebuilding of four columns of the famous Sulochana Mudaliar bridge over river Tambaravarni. During the 1869 floods, four columns of the bridge were damaged. The news item warmly praised the efforts of the Collector in reconstructing the bridge as the original and the people for their generous contribution.

Great Tamil Christian writers have adorned the pages of *Narpothagam* with their contributions. The Rev. Samuel Paul whose famous Tamil translation of John Bunyan's *Pilgrim's Progress* (published by the C.L.S.) still being reprinted was *Narpothagam's* Editor from 1890 to 1900. The Government of India conferred on him the title *Rao Sahib* in appreciation of his services to Tamil Christian literature. Poet Krishna Pillai had first serialised his epic *Rakhshanya Yathrigam* in *Narpothagam* before the Christian Literature Society published this great literary work in book form.

Thus *Narpothagam* has been doing great service to the cause of education, literature and religion for a long period. This may not be known to many because of its limited circulation. Yet it has a place of importance in the history of Indian journalism and Tamil literature. We may legitimately be proud of the fact that our own Christian magazine has been in continuous circulation for over a century and twenty-six years. We are grateful to Christianity and the missionaries who made this possible. But we should examine ourselves how we retain this great tradition and how we participate in literature programme. *Narpothagam* is now running its 126th year. Long live *Narpothagam*.

Pentecost 1974

Message from the Presidents of the World Council of Churches

In the Letter to the Galatians St. Paul writes of being led by the Spirit and walking in the Spirit. He gives a list of the fruits of the Spirit, all of them characteristics of our Lord. Contact with the Spirit through the fellowship of the Church may be described as 'coming alive'.

'If we live by the Spirit', says the Apostle, 'let us also walk by the Spirit'. Let us have no self-conceit, no provoking of one another, no envy of one another' (Gal. 5: 25-26).

St. Paul was writing to the Churches of Galatia. His message was directed not only to individual Christians, but to Christian congregations also. His words apply to Christian communions.

In its liturgy at Pentecost one of the Member Churches of the World Council of Churches uses this collect:

'When the Most High came down and confused the tongues He divided the nations, but when He distributed the tongues of fire He called all to unity; wherefore with one voice we glorify the Holy Spirit.'

The World Council of Churches seeks to respond to this call to unity. By the help of the Holy Spirit much has been achieved in drawing together the Christian communions and communities which lived formerly in

isolation and which sometimes showed distrust and hostility to one another.

The New Testament presents the Spirit as a gift from God giving light, fire, freedom and fellowship. The Spirit guides to a fuller understanding of the truth. The Spirit makes men see visions and dreams but these are always part of the Spirit's work glorifying Christ. The Spirit's gift is vitality and power for a shared life of worship, witness and service.

We who address you in the name of World Council of Churches are citizens of different lands and belong to different Christian traditions. We urge you to join with us at Pentecost in glorifying the Holy Spirit and in prayer for the unity of Christians and the renewal of the Church everywhere so that it may render its service for the world ever more effectively.

The Presidents of the World Council of Churches:

Hon. President: (Rev. Dr.) W. A. Visser't Hooft—Geneva, Switzerland.

(Dr.) Kiyoko T. Cho—Tokyo, Japan.

(Patriarch) German of Serbia—Belgrade, Yugoslavia.

(Bishop) Hanns Lilje—Hannover, Germany.

(Rev. Dr.) Ernest A. Payne—Pittsford, England.

(Rev. Dr.) John C. Smith—New York, U.S.A.

(Bishop) A. H. Zulu—Eshowe, South Africa.

The Tuticorin Crusade—12th to 17th February

Much enthusiastic and prayerful publicity had been disseminated throughout the diocese in preparation for the visit of Akbar Haqq and his team. It bore fruit as the crowds, mostly from Tuticorin town on the first three nights and then from much further afield as well at the weekend, surged into Caldwell High School grounds for the big meetings. Some estimated that as many as 30,000 were present on the final Sunday night. There were other meetings as well—rallies for young people and meetings for clergy; and the Bible studies given in St. Patrick's Church by the leading speaker's octogenarian father the Rev. Abdul Haqq, a convert in his youth from Islam and a noted apologist for Christianity in his time, were particularly popular.

The coincidence, more by chance than by planning, of a much earlier arranged visit of Canon Bryan Green, whose knowledge of the techniques of evangelism is unrivalled, led to the dovetailing of the two visits. Bryan Green came in the first fortnight of the month and, as well as gaining a remarkable response among the students to whom he spoke, kindly consented to provide invaluable instruction to those preparing to be counsellors and follow up workers in the ensuing crusade. Many expressed their deep appreciation of the solid teaching which he gave and which went far beyond the immediate purpose of training counsellors.

Akbar Haqq is certainly a powerful and evocative speaker who knows how to move his large audiences to response. No less than 1900 came forward for 'decisions' during the course of the six days of the crusade, and the number of non-Christians thereby expressing their interest in further contact with Christianity ran well into three figures. The crusade office established in St. Patrick's compound worked valiantly to deal with this avalanche of those thus registering their response to the crusade.

The Bishop noted a much livelier response among Confirmation candidates during the month following these events. This was particularly evident in Nazareth where Bryan Green had won the hearts of young people of both sexes.

BISHOP T. S. GARRETT

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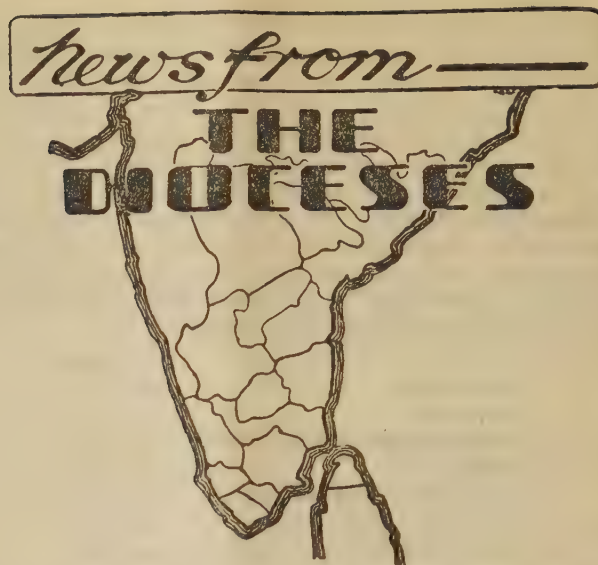
NORTH KERALA DIOCESE

The Wynaad Mission

The North Kerala Diocese has taken up the responsibility of carrying on missionary work in the hill region of Wynaad, North Malabar. The Wynaad Mission, as the missionary project is called, has rendered commendable service in the cause of Christian religion all these years. It has chalked out a detailed programme, and its work may be described under three broad categories.

1. *Work among estate labourers*: Many Tamil labourers are working in the tea estates of Wynaad. The Wynaad Mission has constructed churches for the labourers in some selected places and prayer halls in hilly regions.

2. *Work among settlers*. Several Christian families belonging to different parts of Kerala State have settled down in Wynaad. The Wynaad Mission has built churches and prayer halls for them. There are about



18 churches in the settlers area, and a systematic missionary work is being carried on among the settlers and non-Christians.

3. *Work among Giri Tribes*. From their base at Nilgiris, C. M. S. missionaries worked among the Giri tribes. Although they carried on their work against heavy odds and with much patience, the results were not encouraging. After the North Kerala Diocese has taken up the missionary work in Wynaad, it extended its activities into the areas occupied by the Giri tribes. For the first time in 1965, 29 persons of Akambadikunnu village were baptised and admitted into the Church. The Wynaad Mission constructed new houses for these converted tribals and also a Hall for common worship.

In spite of all these achievements, the Wynaad Mission still faces many complex problems. There is, of course, the paucity of funds. But the people's needs are many. They require schools and dispensaries. Their spiritual needs are to be constantly watched. The North Kerala Diocese strives hard to help the people to help themselves and to lead them in the Christian path. The outcome of the work of the Wynaad Mission and the response of the people are quite encouraging. In March a new Church—the Emmanuel Church—was dedicated by the Rt. Rev. T. B. Benjamin, Bishop of North Kerala, at Meppadi. In the afternoon 20 tribals were baptised by the Bishop and admitted into the Church. These conversions have given a new stature and lustre to the Wynaad Mission.

Let us pray for God's perpetual guidance.

Oldman's Home, Vadakkancherry

The anniversary of the Oldman's Home at Vadakkancherry was held on March 31, 1974, at 3 p.m. Dr. C. M. Jacob, Vice-Chancellor of Kerala Agriculture University, presided over the function. Mr. C. P. Sharma was the principal speaker.

Union Conventions

In the conventions held at Ernakulam and Calicut, Rev. Dr. Sam Kamaleson was the Speaker. At Kunnammakulam Mrs. Rajamma Devanand of Andhra was the main speaker.

A. YESURATNAM, M. A.

MADHYA KERALA DIOCESE

Golden Jubilee Celebrations of the C. S. I.

Parkal Mission on March 1, 2, 3, 1974

The Golden Jubilee of Parkal Mission (Sponsored by the Madhya Kerala Diocese) in Dornakal Diocese was celebrated from the 1st to the 3rd of March, 1974. Forty-nine delegates from the Madhya Kerala Diocese led by the Rt. Rev. T. S. Joseph, Rev. P. D. John and the Rev. K. P. Philip specially attended the celebration at the Mission Compound in Parkal. There were also delegates from Bombay, Hyderabad and other parts of the two Dioceses.

The Rt. Rev. P. Solomon, Bishop in Dornakal, opened the Parkal Mission Exhibition on the 1st of March. There was a plenary session to discuss the future development of the Mission field, and an evensong which was followed by a Cultural programme presented by the Boarding students accompanied by the Rainbow Orchestra of Warangal.

The Rt. Rev. Dr. M. M. John, Bishop in Madhya Kerala, was the speaker at the Holy Communion on the 2nd March at 9.30 a.m. This was followed by a grand and colourful procession through the town. Though it was very hot during the day all people took part in the procession which lasted for one and a half hours; which itself was a real Christian witness.

At the Thanksgiving service the Most Rev. N. D. Anandarao Samuel, the Moderator of CSI, gave a challenging address calling for further strides in the Missionary work.

There was a public meeting in the evening at which Dr. Ch. Devanandarao, Minister for Tourism, Government of Andhra Pradesh, was the Chief Guest. The Rt. Rev. J. Thangamuthu, Convenor, CSI Synod Board of Missions, gave a special message stressing the need of further expansion of the missionary work.

The meeting was followed by a drama named *Pari-varthanam* presented by the Parkal Mission Arts Association. On Sunday, the 3rd March, the Rev. J. Jesudason, Treasurer, CSI Synod Board of Missions, was the speaker at the service. The newly built church at Raipaathi was dedicated by the Rt. Rev. T. S. Joseph and Rev. T. V. Kuruvilla spoke on the occasion. In the evening at the baptism services at Mogullappalli twenty-nine persons and at Jangedu 20 persons were baptised.

K. J. THOMAS,
Parkal.

* * * *

KARNATAKA CENTRAL DIOCESE

Bangalore City Area Lenten Convention

Under the auspices of the Bangalore City Area a Lenten Convention was held on the 20th, 21st and 22nd of March, 1974, at the Mitralaya Girls' School premises. The Rev. Dr. Samuel Kamaleson was the main speaker at this convention.

Every evening the convention began with chorus singing assisted by the Youth for Christ and the meetings were well attended. The bishop presided over the meeting on the first day and took a keen interest in the convention.

MAY 1974

Dr. Samuel Kamaleson sang each day along with special musical items from the Mitralaya Girls' School. The messages were both challenging and stimulating and we are grateful to God for the messages given by Dr. Kamaleson.

P. J. LAWRENCE.

* * * *

JAFFNA DIOCESE

Death of Mrs. Kulandran

Mrs. Alice Mathuramma Kulandran, the wife of the former Bishop of the Diocese, the Rt. Rev. Sabapathy Kulandran, passed away suddenly on the night of 8th March, 1974. Mrs. Kulandran was apparently in good health and only that morning had taken communion at a service in the Cathedral Church at which Bishop Kulandran himself was the celebrant. This death came as a great shock to all in the Diocese. Mrs. Kulandran was 67 years of age.

The Funeral took place in the Cathedral Church, Vaddukoddai, on the 10th of March and was conducted by the Bishop of the Diocese. The very large crowds that attended the funeral was an indication of the place she held in the life of the community.

As wife of a Pastor who later became the Bishop of the Diocese, Mrs. Kulandran identified herself closely with all aspects of the life of the Church. With a deep sense of loyalty, devotion and steadfast faith she threw herself into the work of the Diocese without any reserve. She was for many years convener of the Foreign Missions Committee, the Women's Fellowship and the Music Committee of the Diocese. She was talented in Carnatic Music and endeavoured very much to popularise the use of it in Church worship. Herself a composer of lyrics, a few of her lyrics find a place in the Diocesan Hymn book. The diocese has decided to commemorate this aspect of her work in an appropriate manner and has decided to raise a fund in her memory, the interest from which will be used to give scholarships for those wanting to learn Carnatic Music.

* * * *

The 150th Anniversary of Uduvil Girls' College

The American Missionaries arrived in Jaffna in 1816 and one of the first things they did was to start a string of schools all over the Peninsula. Within a few years they felt the need to start a Central Boarding School for boys and a similar School for girls. Accordingly the Boys' School was started at Vaddukoddai in 1823, later to be known as the Batticotta Seminary and now as Jaffna College.

In 1824 Mrs. Harriet Winslow, wife of the Rev. Miron Winslow, well-known for his Tamil Dictionary, was asked to start the Girls' School. She began a Girls' Boarding School at Uduvil with 22 students. This has been recognised ever since as the oldest Girls' Boarding School in Asia. Mrs. Harriet Winslow, it will be interesting to note, was the great grandmother of the late John Foster Dulles, Secretary of State of the United States. The Girls' school has grown ever since as one of the premier institutions for Girls in Ceylon. It was here in Uduvil that the first Christian Endeavour Society in Asia was started in 1886.

It is significant that through these 150 years the College has had only five Principals, the present one Mrs. S. J. Somasundaram being the sixth. After Harriet Winslow came Miss Eliza Agnew followed by Miss Susan Howland and Miss Lulu Bookwalter, all of them Missionaries. Miss Ariam Paramasamy was the first national to become the Principal of the College in 1941 and she continued till the time of her retirement in 1970.

In 1960 when the Government decided to nationalise

all schools this is the only College that the Diocese decided to keep as private. Ever since the College has run as a private institution within the national scheme of education. The 150th year celebrations was marked by the completion of a new Hall on the site of the old one at a cost of nearly one and a half lakhs. The Hall was opened by the Rev. Dr. Telfer Mook, Asia Secretary of the U.C.B.W.M. at the Ter-Jubilee function on Thursday the 4th of April, 1974, and was dedicated by the Rt. Rev. D. J. Ambalavanar, the Bishop of the Diocese.

NOTICES

CHRISTIAN MEDICAL COLLEGE, LUDHIANA

Admission to M.B., B.S. Course, July, 1974

Prospectus and application form along with necessary papers can be obtained by ordinary post on sending the following to the Registrar, Christian Medical College, Ludhiana, Punjab.

1. Crossed Postal Order for Rs. 5, made payable to CHRISTIAN MEDICAL COLLEGE, LUDHIANA, not to any person by name or office.
2. Name & address of the applicant in block letters.

Money Order will not be accepted. Prospectus and application form also available locally from the office of the Registrar on payment by cash Rs. 5 only. Last date of receiving complete application for admission is 1st July, 1974.

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6. History of the Indian Church
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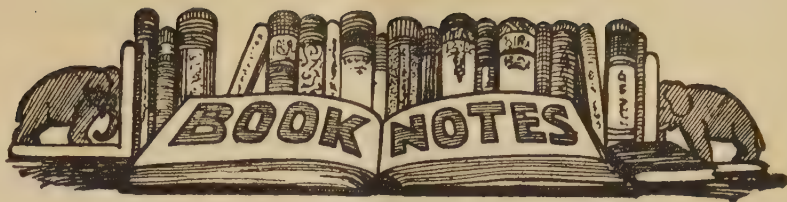
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Principal.

A KIND OF SEEKING

By A SEEKER, Published by the Christian Literature Society, Price: Rs. 2.50. 48 pp.



The third in The Word for the World Series, this is a publication that is deceptively small in size but packed with giant thoughts that are penetrating, perceptive and provoking. There are 10 pieces—I do not call them chapters—which are in a variety of forms, verse, prose, dialogue and so on. They are very meaningful—the very first fragment 'Seek—Knock—' setting the pace—poetry built up of rhythmic and well thought-out ideas set to a lilting tune that is very pleasing to read.

The second, 'A Man Named Legion' has a mystical air about it and the next 'Riot in the Temple—2 versions' is very picturesque and modern. In Piece Four 'Death by Deception' the story of Acts 5 is well told and the conversation strung out well. 'The Cult of Climbing' is imaginative, sensitively told and sincere. The eighth piece 'Brain Drain' is touched with humour with good and familiar allusions.

The fragments are just that, not following a set chronology of events, which is just the way one would have it, but instead takes the reader on a grasshopper journey here and there through some of the events of the Bible, but with a serious purpose. They are pieces that brutally analyse the problems, that troubled the ancients, in such a way as to jerk us to face our own challenges of today.

In general, these apparently simple thoughts couched in unpretentious language are easy on the eye—at places stilted: 'Lord I can't relax till we establish the Kingdom' sounds like a line from Hollywood version of the Bible, not the way one would normally talk and 'you

will never get anywhere near the kingdom unless you learn to *receive* it like a little child.' But this awkwardness of expression, if it could be called that, is abundantly forgotten in the eagerness to get behind the words to reach out for the writer's meaning and when one has grasped that, one is deeply moved. Spiritual heights are attained as in the sixth fragment 'Shame on You'.

On the whole, the fragments are all, without exception, thought-provoking, and though they may seem to relate to obviously significant events of the Bible, they focus our thoughts upon vital problems of life, moral conflicts, religious, political and economic issues, equating them with life as we live it with a telling relevance for everyday situations. In its entirety it is a mixed assortment in which you find Indian, Biblical and modern concepts.

The book is interesting and the impression made is deep. One would wish to know who the writer is to demand more such fragments from his pen and to persuade the publisher to collect the written thoughts of more such writers. In the Publishers' Note we are told that the author seeks to understand what the Bible has to say to him and to us the Indian situation, the contemporary human situation. The relevance of these reflections to the reader-universal is very real and though the author did not seek publication, the publishers have chosen wisely to make public these brief but effective thoughts flowing from a versatile mind.

LALITHA MANUEL.

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The Council decided to use the Endowment Fund raised in memory of Dr. & Mrs. D. T. Niles to establish one Research Scholarship of Rs. 500 per month which will be awarded to a deserving candidate for one or two years at a time for doing advanced research on a theme relating to the Church's Mission, Church Unity or Evangelism.

Valedictory Service

At the Valedictory Service on 31st March the Rt. Rev. D. J. Ambalavanar of the Jaffna Diocese of the C.S.I. was the preacher. Professor T. Rauben as President of the Council gave away the Diplomas and Certificates. 6 students received the Post-graduate Diploma in Theology, 25 students received the Diploma in Theology and 9 students received certificates. Of the leaving students 27 are going for pastoral ministry, 6 are going as theological teachers in different parts of India and outside. One student is going as a missionary to serve in Indonesia with an evangelistic organisation called the Navigators.

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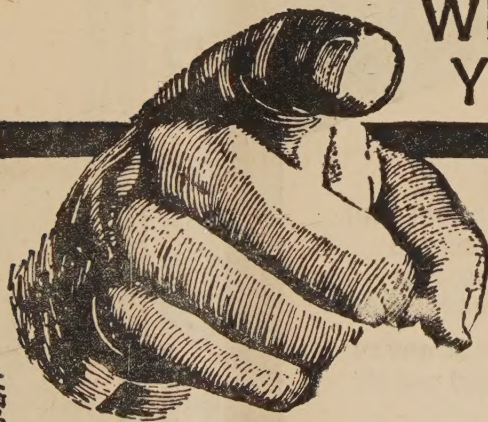
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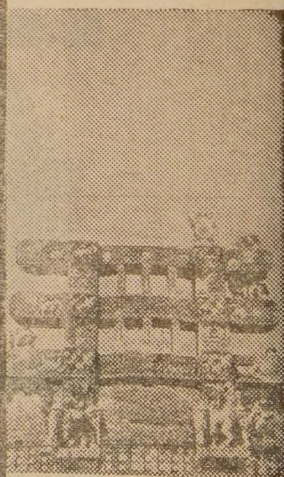
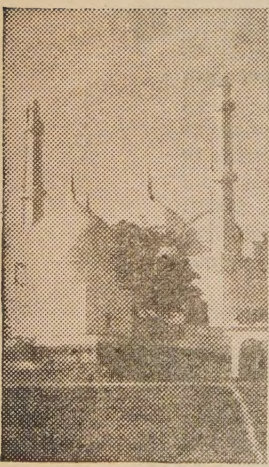
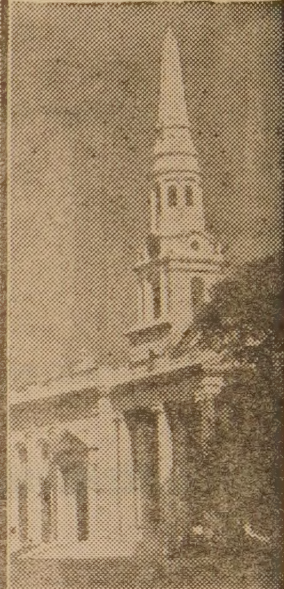
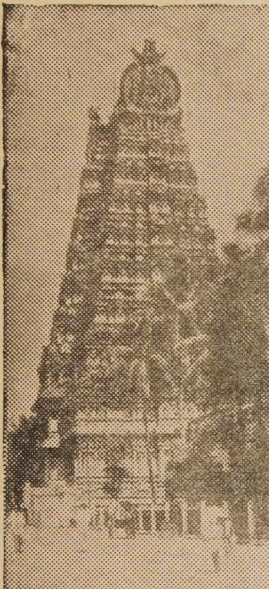

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